

MORAL ADVOCATE.

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“On Earth peace, good will towards men.”

No. 2. Mt. Pleasant, O. 8th month, 1823. Vol. 3.

Whilst Editor of the Philanthropist, I published, in that paper, a series of Numbers, headed “Reflections on War.” Believing that a large majority of the Subscribers to the Moral Advocate probably never saw those articles, and that those who have, will have no objection to seeing them embodied and preserved, I have concluded to republish them in this work.

ED.

PEACE SOCIETY.

Sixth Annual Report of the Rhode-Island & Providence Plantations Peace Society.

June 24, 1823.

The return of the Anniversary of the Rhode-Island and Providence Plantations Peace Society, requires, that the Directors should present to its members a brief statement of what they have done the past year, and of the progress of those benevolent principles, which we, as a Society, are engaged in disseminating. We cannot but acknowledge with gratitude the goodness of our Heavenly Father, in preserving our lives, and continuing to us the inestimable blessing of peace throughout another year, and at the same time, express our ardent desires, that, as a Society and Nation, we may still endeavour, as “much as in us lies, to live peaceably with all men.”

Since our last annual meeting, there have been printed and circulated at the expense of the Society 300 copies of the Fifth Annual Report; 9000 copies of the Aged Farmer’s Address to the Warrior, and from Mr. Jefferson’s reflections on War, &c. attached to the Rhode-Island Almanack: besides purchasing 41 copies of the Friend of Peace. Two benevolent individuals, members of this Society, have dis-

tributed, at their own expense, several hundred copies of the “Solemn Review of the Custom of War” and the “Friend of peace,” and also several dozen copies of the “Letters to Governor Strong.” The Report has been forwarded to the members of this society, and to the Peace societies with whom we correspond, both in the United States and in Great Britain.

It must appear obvious to the members of this Society, that while our pecuniary resources remain so limited, but little can be done by its directors in the printing and distributing of tracts.

We trust, however, that whatever may be our means, we shall not be wanting in zeal and ardour in employing them in the best possible manner. The principles we profess are so reasonable, just, and scriptural, that we are fully convinced that they will finally spread through out the whole world, and that in proportion as the peace of God rules in the hearts and minds of men, they will be disposed to pursue the things which make for peace. Although the additions to this Society have not been so great as in some former years, yet there is good reason to believe that the principles upon which it is founded are better understood and more generally approved than at any former period, and that the Society have many friends and advocates who have not enrolled their names among the members.

In reviewing the events of the past year, the Directors feel deeply affected with the loss which this Society has sustained in the death of our esteemed friend Obadiah Brown. He was one of the members who first originated this Society, and from its organization till the period of his removal to the peaceful society of the spirits of just men made perfect, he remained an active and munificent member. Nor was his munificence confined to his own life;

for, in the agonies of expiring nature, the cause of piety, peace and humanity, was still dear to his heart; and, by his bequests to this and other benevolent institutions, he has manifested his interest in their continuance and prosperity. While we sincerely lament the irreparable loss which his beloved family has been called to sustain, we can present to them our sympathetic regards in their bereavement, and offer to the God of Peace our devout wishes, that they may still continue to enjoy the consolation of the Gospel of Peace. "Mark the perfect man, behold the upright, the end of that man is peace."

Our correspondence has been maintained the past year with those Societies which are engaged in the same pacific cause; and from several of them, we have received Reports and Letters which are truly encouraging.

The Massachusetts Peace Society is still pursuing its benevolent and active course, and is zealously engaged in widely disseminating its useful publications. From the seventh Annual Report, we learn the pleasing information, that they had the preceding year distributed 17,143 Tracts, more than the half of which number consisted of the Friend of Peace.—These Tracts, besides being circulated in the United States, "have been sent to each of the British Provinces in America; some to France, Holland, and Russia, on the continent of Europe; to Calcutta, Ceylon, and Serampore, in Asia; to New-Holland, Otaheite, and the Sandwich Islands; and some to South America. A greater number have been sent to Great Britain than to any other foreign country.—There have been sent to foreign States 771 copies of the Friend of Peace, and nearly the same number of other Tracts. One Peace Society had been formed in Reading, Massachusetts, and another in Oxford county, in the State of Maine. In consequence of the exertions of a gentleman employed in behalf of that Society, two Reading Peace Societies have been formed in New Hampshire, one at Gilsum, the other at Surry; and in Massachusetts, subscribers have been procured for four Branch Societies, one at Groenfield, 23 members; one at

Warwick, 31 members; one at New Salem, 7 members; and one at Wincenden, 8 members. In several other towns, encouragement was obtained, that Societies would soon be formed. This gentleman reports, that he was uniformly well received; and that Ministers and other respectable gentlemen of the many towns he visited were cordially disposed to encourage the object of Peace Societies."

By a letter from the Jaffry Peace Society, we are informed of the following pleasing fact.—"At their last Annual Meeting in September, they were addressed on the occasion by a gentleman from Upper Canada, who but five months previous had heard of the Peace Society in Massachusetts, but feeling such a lively interest in the cause of peace, he travelled to Brighton to see the compiler of the Friend of Peace, and purchased fifty dollars' worth of Tracts on the subject of peace. He had previously seen but three or four numbers of the Friend of Peace and the Letters to Governor Strong."

By the fifth Annual Report of the Ohio Peace Society, we discover that they are pursuing their pacific course with zeal and activity. Several new periodical publications have been established in that region, which have for one of their objects, the diffusion of pacific principles; and should they be conducted in the same spirit with which they have commenced, they will be essentially useful to our brethren of Ohio and the western States.

The Directors are happy to state, that from the information which they have received from different parts of the United States, there is good reason to believe that the cause of peace is prosperous. Two new Societies have been established the year past, in the State of Pennsylvania. The Society in Philadelphia, when organized, contained about one hundred members; and from the respectable character and standing of the gentlemen appointed as its managers, we anticipate that much good will be effected by their exertions. Their corresponding secretary, the rev. Dr. Holcombe, has published a volume of lectures, three of which are expressly on the subject of war. This work was recommended in the

Georgia Advertiser, and the sentiments on war were decidedly approved. In Augusta, and its vicinity alone, this recommendation procured for it 500 subscribers. This fact is mentioned, as it affords reason to hope, that pacific sentiments are about to be extensively diffused among our brethren in the southern section of our highly favoured country; and that people are becoming more disposed to read and reflect on the subject of war.

The good seed sown by the Massachusetts Peace Society, in the British dominions, in North America, has taken root, and there are pleasing evidences that it will, ere long, produce good fruit. Already has one Society been established at Rawdon, in Nova Scotia: and it is said, "that considerable effect has been produced upon the minds of many people; that articles have been admitted into the newspapers to excite attention to the subject, and that gentlemen, high in office, and truly respectable, have approved the Peace Tracts, and the exertions to render war the abhorrence of man. In Quebec, a number of gentlemen subscribed and forwarded twenty dollars, wishing to obtain copies of all the Tracts which have been published by the Societies in this country and Great Britain. A subscription of twenty dollars was obtained at Kingston, Upper Canada, by the exertions of a member of that Society."

Since our last annual meeting, we have received letters from the Secretary of the "Society for the Promotion of Permanent and Universal Peace," accompanied with 30 copies of the Herald of Peace, New Series, from Nos. 1 to 4 inclusive, 25 copies of the Sixth Annual Report, and one set of the translation of their Tracts in French. From these communications we are fully convinced, that the cause of peace is progressing in that portion of the globe, and, in the language of our esteemed correspondent, "the prospect is widening around us, and in spite of discouraging circumstances, we think that the seeds of international hatred have been rooted out of many minds."

In the Sixth Annual Report it is stated, that "no new Tract has been published the past year, if we except a Tract in the Welsh language. New editions of Nos. 1, 5 and 6, have been printed; also an edition of all the Tracts in French, and the Fifth Annual Report; comprising a total of 257,250 printed since the formation of the Society. The sales and distributions of the last year were about 26,000. The amount of subscriptions and donations received were upwards of \$2200.—New Auxiliary Societies had been formed in the Island of Guernsey, at Huddersfield, in Yorkshire, and at Lanark, in Scotland.—and the reports received from Auxiliary Societies and country correspondents, evince that the mild and benign influence of the Christian spirit of peace, is gradually changing the hearts of men."

From this hasty sketch of the diffusion and progress of pacific principles, the Directors of this Society feel encouraged, that the happy period will arrive when "wars shall cease to the ends of the earth." We feel sensible, however, that much must be done by the friends of peace, and great and important changes take place before this desirable event shall be realized. Powerful and deep rooted habits and prejudices must be eradicated, the lusts and passions of men must be restrained, and new views of the tolerant and pacific principles of the gospel of Jesus Christ must be received, before "the instruments of war are converted into implements of husbandry." Great as these obstacles may appear to the arm of flesh, we are fully convinced that the arm of Omnipotence can easily obviate them all, and the sure word of prophecy must and shall be accomplished. But in accelerating the progress of peace among the nations of the earth, it is absolutely, necessary that individual Christians should feel that war is inconsistent with the holy prin-

ples of their religion, and endeavour to the utmost of their ability, to cultivate, exhibit, and extend the spirit of peace and love.

It is with extreme regret that we witness the unhallowed conflict which has commenced in Europe, and that nations professing the Christian religion, have again assumed a warlike attitude. The hopes of many were placed upon the hollow professions of those Sovereigns who leagued together to preserve the peace of Europe. But recent events have convinced all men that little reliance is to be placed on the professions of men, however elevated their rank in society, while they are influenced by the spirit of pride, and selfishness, and ambition, and are opposed to the liberties and rights of men. Until men are willing to conform to the precepts of Jesus Christ, by doing to others what they would have done unto them, they will remain the votaries of injustice, oppression and war.—We rely, therefore, for success in this benevolent enterprize, upon the reception of the spirit of the Gospel of Peace, and a steady and uniform adherence to its divine and holy precepts under all the temptations and provocations which men may be called to endure. "Great peace have they who love God's laws, and nothing shall offend them."

ADDRESS,

Of R. Sullivan, delivered before the Mass. Peace Society, 12th mo. 25th, 1822.

(Concluded from page 13.)

Surely the time cannot be far distant, when the principles, on which purely arbitrary government rests, will cease to have an application in civilized countries. When it will no longer be thought necessary to submit to the absolute rule of one man, and to legalize all his infirmities and vices, as the only means of

accomplishing the objects of government, and of preventing anarchy among the people. When all that is most brutal, in human nature, will not be expected of the people, and all that is corrupt and licentious, tolerated in the prince—when his humours and passions will not be thought to have as fair a claim to a seat on the throne as his virtues—when it will be discovered that there is, and ever ought to be, a moral tie between the monarch and his subjects—when it will be understood that there is a better measure of right than his absolute will, and a more just will, and a more just measure of duty, on the part of the subject, than unqualified obedience. When, in fine, the natural relation between government and the people shall be fully recognized, "and kings," to use the words of an ancient biographer, "will no longer be ambitious to be styled *takers of cities*,—*thunderbolts*—nay, *eagles and vultures*; preferring the fame of power to that of virtue." If this were once so throughout the world, we might desire no surer guarantee that men would cease from war. But how can we wonder that under governments such as have been, and as now exist, in some nations, so many desolating wars and frightful revolutions should have followed in quick succession? We might rather express surprise that there should not have been more. Let it be considered that absolute princes have the infirmities common to other men, that their temptations are far greater, their passions less under control, because they are neither amenable to laws, nor to public opinion; that the avenues by which the feelings, the wants, and the interests of their subjects might reach the throne, are closed up by the throng of courtiers who surround it, and we shall be no longer astonished, as we turn over the pages of history to perceive, that circumstances the most trivial, motives the most absurd, caprice

the most wanton, and passions the most malignant, have had a large share in producing the wars which have afflicted the human race. Crownded heads, indeed, have in all ages, been so much accustomed to make a sport of war—there has been so much amusing in the array, the marching and counter-marching of armies, and all the intricate manœuvres of the field,—so much that was exciting in the shock of contending forces, in the blaze and roar of musketry and cannon, and deeply interesting and absorbing in the doubtfulness of the issue, upon which the fate of nations hung, that there seems to have been little thought, or concern, for the millions of wretched victims sacrificed to their merry humours and princely refinement. And the habitual insensibility to sufferings occasioned by war to their subjects, on the part of the great, may be the cause why so little feeling has usually been manifested by the world, on hearing of thousands falling in battle, when the casualty of a broken limb, or the death of an individual by violence, in the time of peace, excites a general sympathy and deep commiseration.

A portion of the history of modern Europe offers a contrast of the effects of a war and a peace policy, which deserves our notice. James I, of England, whose merit as a sovereign seems, according to the common standard of estimation, humble, was of a pacific temper, and resisted, during his whole reign, all solicitations to war. Though a despotic prince, there was no standing army in England during his reign. The colonies in North America were then first permanently planted; great encouragement was given to manufactures & agriculture; foreign commerce was placed on a liberal footing; an intercourse was opened with India, and “it may be affirmed,” says Hume, “that during no preceding period of English history, was there a more sensible increase, than du-

ring the reign of this monarch, of all the advantages which distinguish a flourishing people. In this pacific reign in fact was laid the broad foundation of the present wealth and splendour of the British Empire.”

On the other hand, we behold in Louis XIV. of France, a lover of military renown. With every personal attraction to command respect, and no less despotic over the affections than over the fortunes and lives of his subjects—with great internal resources—with the best troops and the greatest captains of Europe—he commenced his career of glory. Success every where attended his arms,—and he began, like some few other distinguished conquerors, to dream of universal empire. But reverses were hastening to overtake him. His immortal captains perished like other men—and other captains, no less known to fame, rose up on the side of his enemies. The immense treasures lavished in the hope of increasing his resources, made no return but of increasing burdens. His armies were every where beaten, his conquests lost, his military fame tarnished, and his vision of universal empire vanished away; leaving behind nothing but an immense debt, a corrupt nobility, and an abused and suffering people; and thus was laid by Louis the foundation of that awful revolution; which for twenty five years, kept the world in amazement, and which was finally terminated by exhibiting, mid way in the ocean, on a desert rock, the greatest hero of our age, the object of the world’s mingled pity and reproach, sent there to expiate by a lingering death, the crime of *lawless military ambition*.

In our own happy country, the notion of government is comprised in this—that it is an institution of the people, to protect their own interests. All its measures have strictly this end in view. It leaves to the people the fruits of their industry, and

encourages every institution by which they may continue moral, and enlightened, and religious. And it is among the blessings of a general diffusion of knowledge, that it always maintains its proper influence over the community. While an individual, however enlightened, may sometimes be borne away by passion, the tone of the public character is not liable to be impaired by any such influence. While, therefore, institutions are maintained for the instruction of the people at large in piety, morality and useful knowledge, the virtue of a people as a whole, will remain secure. Could we suppose then an ambitious war begun through the momentary influence of a bad spirit in the councils of the nation?—the appeal which would be made to the good sense, the interest, and the humanity of the people, at the next election of rulers, would soon terminate it. But there can be no doubt, that the clear perception which the community must always have of the injurious operation of any such war upon the prosperity and happiness of the country, will always prove an effectual admonition to rulers. There is then one nation at least on the globe, whose policy, derived from the character of the people and the form of its institutions, will invariably be in favor of peace. Our standard of the rights and duties of men is in view of all the world. But we ought not to desire to see it erected in other countries as the signal for premature, violent and bloody revolutions. It can be maintained here only by the perpetual vigilance of an enlightened and virtuous people; it can be maintained nowhere else but by a like people, and a like vigilance. But we may be assured that the example of our country is not lost upon the world. The importance of the people in other countries has been fast increasing with the progress of commerce, and the unwearied efforts of genius of the highest order to invent facilities

for imparting useful knowledge to the lower orders. The printing press, while by the blessing of Providence it has been made in a measure the corrective of that natural tendency of an influx of wealth to corrupt the morals, has by the aid derived from the riches of commerce established copious fountains of useful knowledge in all parts of the civilized world. And in consequence, many errors and abuses have been suppressed—and the present defects in existing institutions, hostile in their spirit to the welfare of mankind, and the cause of peace, are but remnants of a great mass, which heretofore have pressed heavily, but have now disappeared. The avenues of commerce are always avenues of intelligence. The general commerce of the world has been resumed since the last war, on principles of a more liberal cast than any admitted before—and we have seen the relaxation of an exclusive system on the part of one nation, which was maintained for a long time, with unyielding pertinacity—no slight indication this, that commerce will at some period, be wholly and every where free, and the natural fruit of the great spring, which will be thus given to the activity, enterprise and intelligence of mankind will be an enlightened public opinion, in all the countries, on all subjects relating to the most valuable interests of the great human family. Governments will then, of course become ministers for good and not evil to men, and will be every where influenced by the same spirit as the people.

How encouraging, Gentlemen of the Peace Society, is the present state of the world in many of its aspects, to the great object of your labors! Avarice has yielded to the importance of an enlightened philanthropy and has given up the slave trade. Those of the South American states which have achieved their freedom, and are now in comparative repose, have commenced laying the foundation of institutions for diffusing liberal knowledge among the people, convinced that it is the only security for rational liberty. In the extreme west of Eu-

rope a revolution has been accomplished from despotic power to constitutional freedom, without bloodshed. The only power in Europe, which professes itself an enemy to Christianity, is inviting by its mad policy, the fatal blow which must soon exterminate it forever. A spirit is beginning to prevail in Europe, favorable to a temperate inquiry into the principles of just government and pure religion; and as these are subjects of common interest to all men, associations formed in different countries, have united themselves as brethren for mutual aid, encouragement and information. And while the Gospel, which is the foundation of the best hopes of mankind, as well in this, as in a future state, is on its way to every cottage in every country, there are thousands of enlightened and philanthropic men, who believing that the time has already come, when the natural fruit of the gospel, *peace and good will to men*, should be tendered to the acceptance of nations and individuals, have formed associations under the name of Peace Societies, to exhort their fellow men, in the name of the Saviour, to cultivate peace.

Such a society I have the honor to address, and assured, as I am, that its objects, and the means adopted to accomplish them, are, and always will be, in perfect accordance, as well with the duties of the citizen, as with the best feelings of our nature, I should fail in justice to the occasion, did I not avail myself of it, to say to those, who either doubt the soundness of your views, or the efficacy of your labors, that if, as Christians, they desire that the spirit of Christianity may rule in the world, then are they with you in heart and mind.

WARS.

An article has lately been considerably circulated in the newspa-

pers, being a calculation of the number and duration of the wars between England & France for seven hundred years, previous to 1818. By this statement we are informed, that during the above mentioned interval, those two nations were engaged in wars about 260 years.

Were we now coolly to enquire into the causes of those wars, we should find them such as never should in the calm estimate of national policy or philosophical reasoning, have occasioned one single appeal to the sword.

Besides the wars with France, England was engaged in many bloody contests with other European powers: to these, if we add the subjugation of India and America, the civil wars and insurrections among themselves, and further take into the account the part she took in the *crusades*, we may more than double the estimate that has been made of the destruction of human life in the wars with France.

Hume, in his History of England, speaking of one of these *crusades*, says, the armies "when mustered in the plains of Asia, amounted in the whole to the number of 700,000 combatants." And yet "by the detachments which they had made, and the disasters which they had undergone, they were diminished to the number of 20,000 foot and 1500 horse."

The historian proceeds: "After a seige of five weeks, they took Jerusalem by assault, and, impelled by a mixture of military and religious rage, they put the numerous garrisons and inhabitants to the sword, without distinction. Neither arms defended the valiant, nor submission the timorous; no age or sex was spared: infants on the breast were pierced by the same blow with their mothers, who implored for mercy: even a multitude, to the number of ten thousand persons, who had surrendered themselves prisoners, and were promised quarter, were

butchered in cool blood by these ferocious conquerors. The streets of Jerusalem were covered with dead bodies; and the triumphant warriors, after every enemy was subdued and slaughtered, immediately turned themselves, with the sentiments of humiliation and contrition, towards the holy sepulchre. They threw aside their arms, still streaming with blood: they advanced with reclined bodies, and naked feet and heads, to that sacred monument: singing anthems to their Saviour, who had there purchased their salvation by his death and agony: and their devotion, enlivened by the presence of the place where he had suffered, so overcame their fury, that they dissolved in tears, and bore the appearance of every soft and tender sentiment." Hume, vol. 1. page 311.

This is one of the numerous instances, in which we find shocking evidences of the darkness and infatuation of men, in supposing that religion and devotional feelings could be associated with the utmost depravity of the human heart!

Let the modern professor of christianity, when connecting less fervent acts of devotion with less glaring acts of cruelty, pause and reflect whether he is not acting on the same principles, that actuated the adventures in the crusades—tho' not in precisely the same character? If the degree of devotion, be the measure of right in the previous transactions, who now can stand on equal grounds with those murderers of men, women, and children? If the devotion was only a balance of the account, will not those who commit less cruelty, and feel less devotion be left finally in about the same state of preparation for a final settlement of the account?

But leaving these speculative reflections, we are told by the same writer, that 200,000 men perished in the next Crusade.

In another expedition still subsequent to this, we are informed that Acre, or Plotemais was besieged, and after the Saracen garrison was reduced to the last extremity, they surrendered themselves prisoners—stipulating in return for their lives, certain advantages to the christians—such as the release of christian prisoners, and *the wood of the true cross*; which advantages cost Europe 300,000 men!!

During the same expedition, and after these events, a great battle was fought, in which the Saracens lost 40,000 men—after that, in the same campaign, 5,000 prisoners were butchered on each side!

Perhaps if ever a war peculiarly claimed or warranted the epithet of a war of that people, the epithet might be bestowed on these crusades. They were however the effects of the domination and corruption of the priests, as most other wars are to be traced to the influence and interested motives of *military* adventurers. Look over the History of Greece, of Rome, of England, or (more generally,) of Europe, and evident it is that the enormous waste of treasure, human happiness and blood has been to serve the base and selfish purposes of individuals! What torrents of blood were suffered to inundate the Roman Empire, to keep Pompey, Caesar, Anthony, and Augustus successively in power! What but the base and individual ambition of Alexander the great, made him *then* the terror, and *since* the admiration of mankind? What but individual motives, base in themselves, involved the ancient barons of England, and ancient and modern potentates of Europe, in almost perpetual devastating wars? Motives which relate to a very few—which can in reality benefit none—set the great machine in operation, which shakes empires to their centres.

The more I have reflected on this

particular feature of military operations, that they are derived from the motives of the few, at the expense of the many, the more it is confirmed to my mind by the evidence of history, and the more it appears to me that war is identified with despotism, and incompatible with republican principles. When Kings and Emperors supposed the rest of mankind, were made for instruments to serve their passions, they reasoned consistently with this principle, when they considered their subjects bound to carry their projects and schemes of ambition and revenge into effect, without reasoning, and without objection, even at the expense of every blessing of which intellectual beings are heirs. The principles of military rule are borrowed from those dark ages and ideas. But that darkness was not confined to those ages.—Look now at the present policies of Europe and what do we see, but developement of the same principles? To give power to tottering tyranny—or balance the power among those who hold it by hereditary claims—men are torn from their families—rational beings are converted into blind instruments of injustice, cruelty, and devastation, and precipitated murdering, and murdering into an awful eternity—we may safely say—unprepared, yes—unprepared—if devastation and murder, on the large scale, do not constitute *holiness* and no one, it is presumed will say that they do, and if “without holiness” we cannot be prepared to meet the Omniscient Judge—then those precipitated into eternity, fresh from the strife of battle, cannot be prepared—We now look with astonishment at the presumption and corruption of the priests in the time of the Crusades—who promised the soldiers in that mad enterprise, the happiness of Heaven—And equally vain will be the grants which priests, poets, or historians in these days—may make

of Heaven to those who kill and are killed in what is now the most fashionable term—*the cause of their country*. Formerly the “cause of God and church” reconciled men to any thing—now *the cause of our country*—is used for the same general purposes to blind the eyes of the common people, and induce them to become the mere instruments to effect the base, selfish purposes of individuals.

“In this enlightened age, and in this country, where we consider ourselves as freed from the domination of civil and ecclesiastic usurpers—where we consider no individuals or orders of men as privileged to gratify their partial views and interests, at the expense of the community—it surely becomes us, even if we had no higher motives than political principles, to examine well that system which has been the support of tyrants, and the never failing scourge of mankind. Taking war as we find it exemplified by the practice of past ages—divested of the specious pretences with which it has always been defended and rendered reasonable and right in the estimation of the immediate agents in carrying it on—taking it as we thus find it in *fact*, and it appears as irreconcileable to the genius of republican governments, as to reason and humanity. What have we to do with military adventurers? What have we to do with gratifying *this* man with wealth, *that* with power, and the other with revenge? Let the reader peruse the history of nations, one, two, or three thousand years, and mark every war that originated in motives of either of these descriptions—and count those that remain—and we shall be astonished at the result. But though we have passed into a republican form of government, we still retain some of the old principles and policy of arbitrary rule, in this particular. The war spirit is cultivated, and its max-

ims engrafted on our civil institutions. Among these the most effectual to fetter the minds of mankind and lead them in any direction to suit the purposes of the designing few, is, to lay it down as a principle, not to be departed from, that we must not think for ourselves in military affairs. This was formerly the case in religious concerns—Even the Bible was kept out of the hands of the common people, who were taught to depend on their priests, to dictate to them in those important concerns on which their salvation depended. At the same time their property, their liberties and their lives were surrendered, for safe keeping, to some demagogue who wasted all with unfeeling prodigality!

Believing as many of us do, that religious duties are no less concerned in the practice of war than property, liberty and life, we conclude that there is not a subject which more imperiously demands that we should think for ourselves, and be at liberty to follow the clear, unequivocal dictates of conscience. What signify our professions to have risen above civil & ecclesiastical domination, when practically, the principles of both, are in full operation in the War system? War certainly, for the time, supersedes almost every civil right we claim—and if we are coerced into it, contrary to conscience, religious liberty is as effectually destroyed as it would be by the whole order of ecclesiastics, inquisitors, &c.

The Reformer (a monthly paper, published in Philadelphia,) contains an article on missionary operations in India, from which the following paragraph is extracted.

Another source of indescribable evils and sufferings in christendom, is the practice of war, which is carried on under the influence of their "Most Christian Majesties,"—“De-

fenders of the Faith,”—Archbishops, Bishops, and all the numerous *** Reverends. What millions of millions have been slain, by the bloody ambition of christian nations, one against another! According to the account of a late author, there have been twenty-four wars between France and England, in the course of seven hundred years; and two hundred and sixty years out of the seven hundred, were employed by these nations in butchering one another! “If,” says he, “we add to this account the years that these nations were employed in war with *other nations*, or in civil war in their respective dominions while at peace with each other, it will probably appear, that they have spent more than half the time in war during the last seven hundred years. How awful must have been the amount of carnage and suffering! If the island of Great Britain and the whole territory of France, should now be sunk by an earthquake, the loss of lives would perhaps be less, than what has been occasioned by the voluntary and antichristian wars of the two nations. Yet, during the seven hundred years, the people of these nations have both called themselves Christians and gloried in their murderous exploits!” Yes, called themselves, not heathens nor Hindoos, but *Christians*!! and it is well known, that they have always been accompanied in their wars by the clergy, who were by no means remiss in urging their brother soldiers to *fight*, not only for their fire-sides, but for their religion.—

From the Philanthropist.
REFLECTIONS ON WAR.

On looking back a few centuries, and comparing the opinions and practises which were then prevalent, with the state of public sentiment at the present day, we can but be struck with the important change which has taken place. At the period to which I have alluded, scarce-

ly a solitary individual was found, who called in question the lawfulness or policy of War.—The slave trade was carried on without a murmur, except among the wretched victims, and all the various societies of Christians, acquiesced in the popular opinion, and directly or remotely partook of the gain, and guilt of the barbarous practice. At the same time, religious intolerance was the order of the day. Almost every denomination, in its turn, inflicted and suffered, the rigors of a misguided zeal.—The condition of the civilized world is now changed. Persecution is no longer clothed in the garb of religion; nor fines, confiscations, and corporal punishments inflicted to produce a uniform of conscience. The Slave trade is drawing to a close,—nor can Slavery, fortified as it is by custom, by law, and by self interest, any longer protect itself from the detestation of mankind.—And WAR, that scourge of the human race, has yielded to the force of Reason and Religion. Large numbers on both sides of the Atlantic have adopted the belief that it is contrary to the doctrines of Christianity, and the dictates of sound policy:—nor is this sentiment confined to the walks of private life. The Potentates of Europe, wearied with their long and bloody contests, and admonished by the calamities in which they have been involved—have paused—have discovered how little they have gained and how much they have suffered, and now seem disposed to devise some more rational mode of adjusting differences—that the world may repose a while in peace.—The christian Philosopher—the friend of his species, must derive a sublime gratification from the contemplation of this subject, and acquire fresh ardor, in pursuing the dictates of Philanthropy, in endeavoring to enlighten the mind of the Public, and mitigate the miseries which proceed from ungoverned passions, “till man in every situation,

becomes the friend of man.” But however encouraging the prospect, the work is still incomplete. A proneness to contention, and a lack of charity occasionally discover themselves among professors of Christianity. Slaves are still held, unconditionally subject to the will of their masters,—and war is advocated as a *necessary evil*. Yes it is considered a *necessary evil*; for none at the present day seem disposed to deny that it is, in itself, an evil of the first magnitude. It becomes then a subject of enquiry, in what the dire necessity for its continuance consists. Whether in the immutable laws of human nature, or in certain conditions of society which will admit of the application of a moral remedy.

Professing the christian religion, as we all do, under some modification or other, it is proper that we should approach the subject as Christians, and enquire, in the first place, whether War is compatible with the gospel? And here it will not be improper to observe that *War* is congenial to all the malevolent passions, which deform the human character. It coalesces, and becomes identified with vice and depravity in their most aggravated forms. We readily admit that man is the noblest part of creation, dignified with peculiar endowments, and capacitated to ascend in progressive improvement, to a participation of the Divine nature. But descending from the high standing, in which he was originally placed, in the scale of being, and deviating from the order and policy which the Sovereign Ruler of the universe designed, for the moral government of his rational creatures, the human character became marked with strong features of depravity; among these, the grand system of violence, holds, by far, the most conspicuous place. To correct and govern the human passions, to harmonise and restore us to the Divine image, were

the great objects for which the Messiah *came* and suffered; and to which his divine precepts will forever tend. When this last and lasting dispensation was seen, through the medium of prophetic vision, it was emphatically described as a *system of peace*. The disposition of the lion and the tiger was to be changed to the lamb-like nature—Swords were to be beaten into ploughshares, and the art, and the practice of war were to cease. The Messiah was demoniated “the Prince of Peace;” and the nature and end of his mission were beautifully described in that angelic anthem:—“Glory to God in the highest, on Earth, peace, good will to men.”

The prophecies which were delivered under the law, respecting the purity and *peaceable* nature of the christian dispensation, as well as those which were announced by superior beings at the birth of Christ, were remarkably corroborated and verified in his life and doctrines. Sent, “not to destroy men’s lives but to save them,” his example and his precepts powerfully inculcated the principles of PEACE;—not by partial restrictions alone, but by eradicating those passions without which, discord and violence must cease, and by enforcing those virtues which cement and harmonize the whole human race, into one great family.

The Apostles followed the steps of their master and promulgated the doctrine of *peace*, as a component part of the christian system. The primitive christians adopted the sentiment of the unlawfulness of war; and wherever christianity spread, so far the noted prophecy of Isaiah* was fulfilled. Their passions were subdued, their affections changed, and the tenor of their lives reformed. And although the nations in which the Churches were planted, particularly the Romans, were remarkably infatuated with military

fame, yet the primitive christians maintained the unlawfulness of war, and tested their sincerity by the most extreme sufferings.

What a spectacle did the christian era present to the world! From the murder of Abel down to this important period the tide of conquest and of blood had successively rolled over every nation of the Earth; nor had one single community failed, when opportunity offered, to turn the dreadful current on their enemies. It was the Gospel of peace that brought to light the superior excellence of meekness, charity, and forgiveness.—It was the primitive christians that practically demonstrated it.

That the whole scope and tendency of the precepts of Christ, while he was personally on Earth, were diametrically opposed to the spirit and practice of war, will hardly be denied. They enjoin us to love our enemies, to do good for evil, and to do to others as we would have them to do to us.—In Earlier ages, while yet the human mind was not prepared for the full developement of the New Covenant Dispensation, a number of practices were allowed, or connived at for a time, and among these was retaliation. “An eye for an eye and a tooth for a tooth,” was the measure of retributive justice. But the christian Lawgiver abrogated this rule, in that remarkable sentence: “But I say unto you, that ye resist not evil.” To indulge a disposition of hatred and revenge towards those who were considered enemies, which is the genuine spirit of war through all ages, had been tolerated under the law: “but I say unto you” said Christ “love your enemies, bless them that curse you, and do good to them that hate you and pray for them that despitefully use you and persecute you; that ye may be the children of your father which is in Heaven.”

And finally, when he was arrested, in order to be brought before a

*Isaiah, II. 4, 5.

tribunal prepared to pass the sentence of death upon him,† a zealous disciple, who was warmly attached to his person, but not fully acquainted with the nature of the dispensation which was about to be introduced, attempted to defend him with the sword. But the act, so far from being approbated, was reprimanded in decisive terms. The disciple was led to understand that his views had been partial and incorrect. That an Omnipresent Being, who holds in his hands the plenitude of power, could himself, control the councils and defeat the purposes of *men*. But the lesson of instruction extended further—"put up again thy sword into his place, for all they that take the sword shall perish with the sword." This simple sentence impressively conveys the idea, that they who are engaged even in defensive wars, are at the same time inflicting the deepest wounds on their own best interest.

But he did not inculcate this important doctrine to his disciples alone. While on that ever memorable trial before Pilate, he not only brought to view the weakness and insignificance of human greatness and worldly power, in that simple, forcible expression:‡ "Thou couldst have no power against me, except it were given thee from above." But he took occasion from the singular incidents of that moment, to unfold the principles of *peace*, as inseparably connected with the dispensation which he had introduced to the world.* "My kingdom said he, is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

In relation to these passages we may observe, the time and the attendant circumstances were peculiarly adapted to make a deep impression. It was the close of the personal mi-

nistry of Christ. And the inconsistency of violence and military defence, with the spirit of the Gospel, was held up to the view of his disciples and his enemies, in a manner calculated to make the most forcible impression on each:—to inspire his followers with faith and confidence in the Almighty, who can himself effect the purposes of his wisdom,—and convince those who had not submitted to his influence, that the nature and policy of his kingdom were different from those which were modeled by the perverted wisdom of man.

The christian mind cannot revert to the simple narrative of the Evangelist, and recall the time, the occasion, the incidents, and interesting instruction communicated, without being sensible of solemn and tender emotions—without feeling a conviction which reasoning could not increase, that the present condition of man is not conformable to the kingdom of the Messiah, nor reconcilable to that system which he introduced, for the restoration of a fallen World.

The early christians gave a practical comment on those passages of the sacred writings which relate to nonresistance, that ought to settle forever the controversy among christians.

The primitive believers enjoyed advantages, besides those which have descended to succeeding ages. They had access to the same inspired writings that we have. They had opportunities of personal intercourse with Christ, and his immediate followers, who were not deficient in explaining to their understandings, every difficulty which could possibly occur. To propagate the great truths of the gospel, was the business of their lives. To this they devoted themselves with unexampled diligence and zeal. They had a perfect knowledge of the condition of the converts, and wherever a lack of knowledge, or a misconception was discovered, they failed not to

†Matthew XXVI. 51, 52, 53.

‡John xix. 3.

*John xvii. 36.

expand the doctrines more perfect. It, said, as the great Apostle of the Gentiles expressed it, "declare the whole counsel of God." Some of the Apostles lived through the first century.—They saw the doctrines they preached, spread over the countries then known to the civilized world—bringing Jews and Pagans, Philosophers and Barbarians into a union of sentiment and similarity of conduct. And as the growth of the society suggested new views, or the measures or policies of governments came into collision with their tenets, their pastoral care was excited, and the treasures of their counsels unfolded. Under this watchful guardianship, by which every possible ambiguity or doubt could be at once removed, at a period too when every separate article of the christian creed, was to be sealed with the blood of martyrs.—At such a period, and surrounded by such circumstances, the *Christian Church maintained the unlawfulness of war*. Nor was this particular tenet given up, till a considerable progress had been made in that apostacy which subsequently wrapt the church in darkness, and corrupted the whole system of doctrines. These facts admit of ample proof.

To be Continued.

MISSIONARY LABOURS.

The zeal discovered by Missionaries and missionary societies has been very differently characterised by different professors of the christian religion. While it is believed by both parties that the Gospel was designed for the whole human race, and that a knowledge of its principles is eminently calculated to promote the happiness of mankind, it is still objected that many of the most prominent missionaries have subjected themselves to the imputation of mercenary motives, and that the principles they propagate are not the genuine principles of the Gospel. It is not my intention, on the present occasion to go into an investigation of the first objection, nor indeed into the second,

further than the objects of the Moral Advocate are concerned.

Had the professors of the Christian Religion never deviated from the precepts and spirit of its Divine Author, it is very questionable whether, at this day, either Mahometanism or Paganism would have been the profession of any nation on the globe. Human policy, and human depravity have so deformed both the doctries and practices which are to be found in Christendom, that we need not admire the reluctance discovered by the heathen to embrace christianity. When the great weight of religious obligation seems to rest on a few ceremonies and observances, the property of which they cannot comprehend—When the weightier matters of the law,—justice, mercy, and truth are neglected, christianity cannot be presented in a proper point of view. This, I conceive has tended more strongly to support infidelity than any other cause whatever.

The very exterior of Christianity, when arrayed in its native robe, is altogether lovely. It carries on its front, the honor of God, and the happiness of his rational creatures. The angels proclaimed, at its first introduction, "Glory to God in the highest, on earth, peace, good will to men." And these remain to be the primary objects, proposed to be accomplished by it wherever it goes. But when these interesting designs are lost sight of, and rites, and observations &c, are regarded, no wonder that the reflecting Mahomedan and Pagan, must be stumbled, if they do not totally reject a system which they cannot comprehend, and from which they can see so little practical good. This was not the case with the primitive believers. The doctrines they preached were in strict accordance with the precepts of their Divine Master—and their lives exhibited a practical comment on the doctrines they taught. Nor did they run in vain, but wherever they went, they left the seals of their ministry.

In the present day, it must be acknowledged that Missionaries have not the advantages which the Apostles had—I shall not draw the comparison in the detail—there are many striking points of difference which I will pass

over for the present—but I will mention—they may be met with the charges of tolerating in their system of religion, the practice of Slavery and War. Where is the society, engaged in popular missionary schemes, that could meet this charge in a manner becoming the dignified character of the Gospel? Where is there one that could say, christians are not chargeable with these practices?

However common slavery and war may have been, the sense of good and evil, implanted in the hearts of all men—bears testimony that they are wrong. From the philosopher down to the unenlightened tenant of the wigwam—all classes of mankind know that slavery and war are intimately connected with the greatest misery, and the greatest vice that can be found among men. And how is the attempt made to incorporate these prolific sources of wretchedness and crime, into that religion which was designed to lead us into the purity, the harmony, and the happiness of **Heaven**? Why do those who believe themselves to be “stewards of the manifold grace of God,” tolerate these things at home, at the very time when every human effort is put in requisition—when they are “compassing sea and land,” to “advance the Redeemer’s Kingdom?” But does this defection from principle stop here? Are the missionary converts among the heathen instructed that good and evil are not what men may please to call them, but that injustice, oppression, cruelty, violence and murder in all their aggravated forms, as well as in their minor shades, are incompatible with the precepts and spirit of the Gospel?

To me it appears that christendom is in much need of **Missionary** labours, to convert them—not to **Paganism**—nor infidelity in what may be called its more refined forms—but to that religion which was introduced by Jesus Christ.

I am very far from representing Pagan nations as in a desirable state, or as standing in no need of the aid of that system (if I may use the expression) of morality and theology which is laid down in the scriptures. I consider the nations who have the privilege

of these invaluable records as charged with an important trust, and bound to maintain and propagate the great truth of the Gospel in their original purity. It is therefore an object of the first moment to correct the abuses and corruptions which have crept into the profession of Christianity. *Religion* is not a system of opinions, names and ceremonies. It is a vital principle—a reality identified with love to God and man. It stands opposed to depravity in every possible shape, and in all its operations destroys vice, and diminishes human misery. It is the supreme blessing bestowed on man, and wherever the goodness of the Creator is extended to his rational creatures, there the vital energies of the christian religion, independent of names and auxiliary aids, are in operation. So that it must result from contracted views, to suppose that christianity is limited to the circulation of the scriptures, or the extension of missionary labors—Still the heathen nations might be benefited by the scriptures and the preaching of the Gospel, as we are assisted by instrumental means. But there is a responsibility on us, in relation to the views which we give them of Christianity. If we represent it as capable of combination with the highest degrees of depravity—if we lead men to suppose that they can be christians, merely by assenting to some particular opinions, while, at the same time, they can carry on all those monstrous systems of violence and depravity, which have deformed the human character, and filled the earth with misery—what must be our final condemnation! Besides the immediate consequences to ourselves, or the abuse of this important trust, committed to our care, if we, as sympathising with suffering fellow creatures, are disposed to use our exertions for the mitigation of human misery, how can we shut our eyes and ears from the scenes and sounds of sufferings, which arise around us, from the practice of these two great evils? I have long been of the sentiment that if the various societies of professing christians, were to use their influence, in putting an end to slavery and war, and to do this upon real christian principles, it scarcely could fail to effect the

objects in view, and would do more towards evangelizing the heathen than all the theological seminaries that ever were and ever will be established in the world.

A PETITION OF FRIENDS.

To the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

The respectful petition of the undersigned, representing the society of Friends, commonly called Quakers, in Great Britain and Ireland
Sheweth—

That your petitioners have observed, with great satisfaction, the firmness & perseverance with which, from year to year, the Parliament of the United Kingdom has advocated the oppressed Africans.—They have rejoiced in the belief that the iniquity and cruelty of the slave trade continue to be felt and acknowledged by their own countrymen, whilst they have observed, with deep regret, the want of an effectual co-operation on the part of other of the powers of Europe.

Your petitioners, however, consider, that whilst no legal provision is made for the gradual termination of slavery within the British dominions, the character of their country cannot be exonerated from the charge of injustice. At the last yearly meeting of the religious society which they represent, there prevailed a deep feeling for those who are still held as slaves, accompanied by a firm conviction that this practice is in direct contradiction to the merciful spirit of the gospel, and to the precepts of its Divine founder. And your petitioners are impressed with a belief that the time is arrived when it is their duty thus publicly to express the feelings of their brethren in religious profession, in pleading the cause of their fellow-subjects who are deprived of the invaluable blessings of freedom.

They therefore respectfully entreat your early and close attention to the situation of hundreds of thousands of human beings, now held in bondage in the British colonies. Regarding them

as their brethren and sisters by creation, and as fellow-objects of redemption by Christ, they earnestly beseech that no longer delay may take place in considering the best means by which they may be gradually brought into the enjoyment of that liberty, to which, as men, they are justly entitled, and raised from that degraded condition in which every man is placed who is reduced to the state of a Slave.

Your petitioners do not presume to suggest to Parliament the way in which this desirable object may be accomplished. They are aware that great wisdom and prudence will be requisite in so providing for the gradual extinction of slavery, as that the slaves may ultimately come into possession of their liberty, in the way which shall render it the most beneficial to themselves, and afford the greatest security to the colonial proprietors and to the state.

Entertaining, however, an unshaken belief that the religion which the Author of our salvation has introduced, would, if universally embraced and acted upon, ensure the present and eternal happiness of the human race, your petitioners are anxious that all your deliberations and decisions may be founded on the firm and immovable basis of Christian principles; they are deeply solicitous that, by publicly recognizing the precepts of righteousness and truth as of paramount obligation, the British government may more and more commend the Christian religion in the sight of the nations of the earth; and then they reverently believe that the blessing and protecting providence of the Most High will be continued to their beloved country.

Signed by us, members of the meeting for conducting the affairs of the said society, in the intervals of the yearly meeting.

London, the 7th of the Second Mo. 1823.

[Here follow the names.]

Indisposition in my family has rendered some delay in issuing the present number unavoidable.